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# THE ENVELOPE SERIES

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## Foreign Missions and Evangelism

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The American Board of Commissioners  
for Foreign Missions

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## FOREWORD

We present in this number of our little quarterly a valuable series of articles on the subject of Foreign Missions and Evangelism. These are called out by the frequent inquiries received as to the policy and practice of the American Board in this matter. Some have supposed that the Board was running to education and philanthropy and that the old evangel was no longer being preached among the nations as in former days. Let any such read these pages and ponder well. These writers speak as experts and they are unanimous in the opinion that evangelism is the heart and center of this work. Would we could call the roll of our 580 missionaries and ask each one to say what he or she thinks as to whether anything can take the place of the old gospel message. A gentleman who has recently returned from a trip around the world and who, unlike most travelers, did not take the word of worldly-minded officials as to missionary work, but who investigated the mission enterprises on his own account, asked one of our American Board missionaries in India, "What is your purpose in this big school?" He reports the answer as follows: "My only purpose in all this work is to make these boys earnest and devoted followers of Jesus Christ."

But read the story for yourself, and pass the good word along. Our little quarterly is winning its way steadily and, costing only ten cents a year, many can be persuaded to subscribe who do not see our other missionary literature.

*Cornelius H. Patton*

*Home Secretary.*

## OUR EVANGELISTIC POLICY

BY REV. J. L. BARTON, DD.,

Foreign Secretary of the American Board.

The American Board was organized to evangelize the nations of the world. It has no other mission. It can turn its hand legitimately to no other work. Its only charter is the command of Christ, "Make disciples of all nations, teaching them to observe all things whatsoever I commanded you." To carry out this command has been the purpose of the Board from its organization in 1810 to the present hour. Its one and supreme effort is to disciple the nations, to make the people of all lands recognize Jesus Christ as Redeemer and Lord, and become His true followers. The policy of the Board has been to evangelize the people among whom their missionaries work, not merely to give them a superficial message and then pass on.

The Board and its missionaries accept the interpretation Christ gave of evangelization, "teaching them to observe all things whatsoever I commanded you." This indicates and demands continuous religious instruction until Christian living becomes general, the Christian home common, and the Christian society a recognized factor in the community. All this demands the conversion of the individual from a life of sin to a life of righteousness. But it also demands the organization of such converted individuals into Christian Churches, Sunday Schools, Young Peoples' Societies, and every other organization that God uses to put His stamp upon the life of the people.

Evangelization reaches far beyond the circle of those who have publicly confessed Jesus Christ, and prepares the way for still greater advance by breaking down opposition and winning general favor for the principles of Christianity. Much of the effort put forth by the missionary and native Christian workers must necessarily be in the line of preparation for the direct individual appeal.

The missionaries are able themselves to accomplish but a small part of the work of evangelization. They multiply themselves by training and putting into the work well-equipped native pastors, preachers, and evangelists. It is evident that the permanent evangelizers of any country must be raised up from the people of that country, converted, trained and ordained of God for that service. The native Christian worker is permanent. All that can be done to increase the native evangelizing body increases the permanent forces operating to bring that country to Christ.

• All schools are a direct evangelizing force in two particulars, first, they afford an unparalleled opportunity to influence the minds of the pupils with Christian truths, and second, they constitute the means by which able native Christian men and women receive training for direct aggressive Christian work. In the mission schools are gathered children of all grades from the kindergarten to the college. One can hardly conceive of a more favorable opportunity for impressing the minds of those children with Christian truth. Experience proves that these schools are a mighty force in preparing the way in the community in which they are located for the preaching of the Gospel, while, at the same time, the scholars representing the best educated classes, not only become in large numbers, devout Christians, but many also enter permanently into Christian work. All mission schools are mighty evangelizing agencies.

It is readily conceded that the printing press that sends our Bibles and Testaments is an evangelizing agency of first magnitude. It is not so fully known that the press that publishes a more general Christian literature is hardly second in the wide reach of its influence. A Christian book, pamphlet or paper will reach circles into which no missionary or native preacher could find entrance, and will command a hearing where all ears would be stopped to the human voice. The press always reaches out into the regions beyond, casting up a highway in which the preacher may walk, while it instructs, inspires and builds up the Christian community.

The Christian physician and hospital are also

evangelizers. They demonstrate to the people, many of whom are intensely ignorant, some of the most fundamental and yet some of the simplest principles of our Christian faith. People who cannot understand the preacher catch a never-to-be-forgotten lesson from the Christian physician. To the ignorant, degraded, selfish and suffering, the missionary hospital and the missionary doctors and nurses seem like a bit of heaven let down to earth. It is enough that upon everything is stamped the one word "Christian." From the medical center away across the plains, and up into the mountains rapidly passes the word, that Christianity is kind, loving, gentle, full of good deeds, thoughtful, and beautiful. Thus the way is opened for the missionary as well as for the native preacher who comes in the name of that religion whose beneficent touch at the hands of the Christian physician so many have experienced.

This is the evangelizing policy of the American Board. The Christian schools, and press and hospital are the agencies used to break down opposition, to open the doors for the preacher, and to change the atmosphere of hostility into friendliness and cordiality. At the same time these very agencies are constantly reaching the hearts of men, women, and children and bringing them into the Kingdom. But most of all these are the means by which native evangelistic workers are discovered and trained and become the true permanent evangelizers of their people.

The native churches are organized under native pastors; they have also their own missionary societies. It is the purpose of the Board in its evangelistic operations to put supreme emphasis upon the native church, with its own pastor supported by the church and independent of missionary control. Then follows the combination of these churches for missionary effort, forming societies which they themselves support and control. When these independent, self-supporting, self-directing and self-propagating native churches shall have become numerous enough and strong enough, then the foreign missionary can safely be withdrawn while the work of evangelization will move forward. Every effort aims at the strengthening of the churches and the raising up of a strong body of

native workers, all looking to the time when the native Christian force in the country will be sufficient to complete the work. Our hope is in the native church, filled with a consecrated membership and directed by able, native leaders.

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## THE MISSIONARY AS AN EVANGELIST

BY REV. J. K. BROWNE, OF HARPOOT, TURKEY

The question naturally arises do the changes of these eighteen centuries relegate evangelism to a subordinate place among missionary agencies? The foreign missionary in every land to-day, like those of the first century, is impressed by the terrible need of what only Christianity can adequately furnish. The degree not the nature of this need may vary in different lands and races. Among the so-called "civilized and enlightened" nations and among "barbarous" or "nature peoples," among those proud of their history and who declare they do not want our religion but only our civilization and education, and among those who have neither history nor national entity, among all, the christian missionary soon realizes that their supreme need is the principles rather than the fruits of Christianity.

The divine order remains unchanged: "First the blade, then the ear, after that, the full corn in the ear." But before the blade even is the seed and "the seed is the word of God." However the divine method founded on human needs determines the primacy and dominance of the evangelistic amid all the varied departments of missionary work.

In social relations in the East, religion is the paramount thing in life. Hence the people naturally expect the missionary will make the religion he comes to introduce prominent in his daily walk and conversation. When making or receiving calls, whether conversing with the common people, chief men, ecclesiastics or government officials, we are surprised at their attention, and more than willingness to question and discuss the principles of Christianity and learn more of the life and death of its

Divine Founder. However, we are never regarded as a "crank," or "fanatic," or even "peculiar" if we let Him dominate our words as well as our thoughts, after the way of God's primitive people, either in the study, home, street, market-place, shop, field, journey, or even in social functions, festivities, or in the house of mourning. Their reasoning seems to be, "Why did the missionary leave his land to live in this unless to impress upon us the pre-eminent truths and claims of his religion by every means." If we failed in this, he might doubt its importance or our loyalty.

In the school-room, the missionary is not "sent" primarily to educate but to enlighten, though for many reasons education becomes afterwards indispensable. Hence, from the first, we strive to make our school system not simply religious but distinctly a means to promote Christianity. This seems no strange or incongruous thing to the Oriental, since all their common schools seem to have as their chief object teaching the essentials of their religion rather than of knowledge, and until recently the majority of their teachers have been ecclesiastics.

Therefore, because we feel this necessary, in order to fulfil the essential object of missionary schools, we strive to make them vehicles of Christian enlightenment and often of evangelistic effort. Among the means used are: making Bible study prominent in daily work, aiming to make all teaching and all studies tributary to Christianity, by having daily religious exercises and regular school prayer-meetings, by the missionaries frequently conducting these meetings, also revival services and doing much personal work among the students.

In touring the field, the long journeys to reach his distant out-station carries the traveling missionary through large unevangelized districts. Here, in a chance night-shelter, stable, or khan, or often in the guest chamber of a "chief man" crowded with "friends or neighbors" his message receives an unprejudiced attention and often intent hearing. To-day, as of old, "the poor have the Gospel preached to them." Their political, material, economic, intellectual, ethical, spiritual poverty, together with their bitter, burning sense of wrong, all emphasize the

preciousness of the Good News of God, of which it can still be said "the common people hear it gladly."

This is attested in all sorts of places, by all sorts and conditions of men, of every degree of ignorance and depravity. To-day it is preaching by the river-side while we are waiting, it may be for hours, to be carried over by the dirty, leaky, dangerous old scow or inflated raft of goat skins; to-morrow, in a dreary khan or stable surrounded by scores or hundreds of animals seen and myriads unseen but not unfelt, to a curious, restless, shifting audience soon to be scattered to the four winds of heaven; another day, by the help of a friendly interpreter, in the tent of a Koordish Sheik, who has graciously welcomed us with Abrahamic hospitality and who, with his patriarchal family and retainers, hears the Word gladly, or it may be for days or weeks we preach daily and nightly in the dark, damp, but warm winter homes of the villagers down in their partly underground stable, where we find a generous welcome, and an abundant entrance for the Word. These stables have often shown us the glory of that of Bethlehem.

In holding special meetings in our schools and orphanages; in doing the same with our Bible workers of every kind, and co-operating with them in market-places, shops, and from house to house; in daily personal work with the many who come secretly by night to find the Light of the World; in the large audiences we meet at evening feasts, the only place we meet large numbers of "them that are without;" especially in conducting the usual church services of the place visited, which after a season of special meetings frequently merge into revivals of long-continued power and blessing, when we can say, "Jehovah hath done great things for us whereof we are glad;" when in these and in many other ways we "preach the Word," we find it to-day the "power of God unto salvation to every one that believeth," and that touring missionaries are favored beyond their fellows, since "he that reapeth, receiveth such wages and gathereth fruit unto Life eternal."

# HOW EDUCATION HELPS TO EVANGELIZE

BY PRES. W. M. ZUMBRO OF PASUMALAI COLLEGE,  
MADURA, INDIA

“And ye shall know the Truth, and the Truth shall make you free.”

## I. Preparation.

The process of education tends to develop a habit of mind, such as will make it possible for the Gospel message to secure an intelligent hearing. The mental attitude of the Oriental to-day is the opposite of that of the Athenian, who, in the days of Paul, spent most of his time in telling or hearing some new doctrine. The Oriental does not believe much in new doctrines. What his fathers have believed and his mothers have taught him, that he believes; nothing else. His habit of mind is to reject at once and unconditionally without consideration any new doctrine, just as he rejects new ways of doing things.

A course in chemistry weakens the Hindu boy's belief in alchemy; a few lessons in astronomy help to shake his belief in astrology. This makes it possible that a similar thing may happen to his religious belief.

## II. Presentation.

The christian teacher in school or college has many opportunities to present the Gospel message.

1. In the-class room. The Bible lesson offers one of the best of these opportunities. In all mission institutions the Bible lesson is one of the regular class lessons. Thus every student, however short the time that he attends, learns something of the Gospel. Those who remain for any length of time get a fair notion of the doctrines and ideals of Christianity.

Almost equally important are the opportunities offered in other lessons. The writings of Milton, Shakespeare, Tennyson, and Longfellow, are full of Christian thought. The history lesson offers splendid opportunity for little side talks on righteousness.

2. In the community life of the school outside of the class-room. The mission college forms a little community of students and teachers, brought into personal contact day by day, and

gives the Christian teacher an opportunity to show in daily life something of the strength and beauty of the Christian ideal incarnate in living personality. There is no epistle equal to a "living epistle." There is no presentation of the Gospel message that can compare in effectiveness with the living message of a devout Christian life.

3. Beyond the borders of the school community. Practically every school or college in the mission field is a center from which the message is carried to surrounding villages. At Pasumalai it is the custom of the young men in the Y.M.C.A. to go out frequently to the villages, preaching the Gospel on the street corners, holding Sunday Schools, and in other ways sowing the seed. Not only so, but once or twice a year an itineracy is undertaken to preach the Gospel to villages farther away, where the message is seldom or never heard. Both teachers and students join in these itineracies.

### III. Results.

1. Reverence for the life of Christ. A student recently said to the president of a mission college in India, "Our life in the college may not lead to our becoming Christians, but no student ever goes from here who would dare speak against Christ or who can have anything but a deep reverence for Him."

2. Higher standard of life. Sir William Mackworth Young, late Lieutenant-Governor of the Punjab, said not long ago in an address in London: "I am in a position to state that the standard of morality and official probity in the higher ranks of native officials in the Punjab has been greatly raised by the teaching of mission schools. Some of these officials are Christian, and in regard to them I may say without hesitation that they stand very high both as regards character and efficiency. But the majority are non-Christian, and these, too, have greatly benefitted from the influence of the Christian teaching given in the mission schools."

3. Conversions. Nor are concrete cases of conversion wanting. In the school at Pasumalai forty young men united with the church this year on confession of their faith in Christ at the Communion on Easter Sunday, and about as many more are in the preparatory class wait-

ing to be admitted in the autumn. This is an unusual number, due to the remarkable revival in the school early in the year, but no year goes by without a considerable number of our students, both from Hindu and Christian homes, thus confessing their faith in Christ and uniting with the church.

IV. Special opportunities of educational institutions as evangelizing agencies.

1. In India, at least, the high caste man can hardly be reached by any other agency. Caste prejudice prevents his entering the Christian Church, and pride of birth and race for the most part prevents his listening seriously to preaching on the street corner. It is just this class, however, that is most eager for an education. Thus the Christian teacher has here an opportunity hardly open to any one else.

2. They offer an education to Christian youth under Christian influences. If the Christian young man, ambitious for a college education, takes his college course in an anti-Christian native college, or in a government college which, as in India, is pledged to religious neutrality and hence makes no attempt to give religious instruction, he is almost sure to be indifferent to religious matters by the time that he has completed his college course.

The importance of these institutions for the education and training of those who are to be the pastors, catechists and school teachers for the Christian community and the preachers of the Word to the non-Christian peoples, can not be over-estimated. Thirty-two graduates from the Madura College are now pastors of churches in Southern India, more than three hundred are catechists and evangelists, and many of the more than six hundred, employed as school teachers are also actively employed in evangelistic work, preaching both by their word and by their life to the Hindu people where they live and leading the small Christian congregations in their worship both through the week and on Sundays. They are scattered all over Southern India and some are in Ceylon and Burmah.

What is said of Madura may be said of the schools in all the twenty missions of the Board. These institutions exist for the very purpose of raising up a native evangelizing force. We can-

not expect to convert Oriental peoples to Christ on a large scale except through preachers and workers from among themselves. That such workers may be secured and properly prepared for the task is our main purpose in carrying on the great system of education. A person who puts education over against evangelism as opposing or mutually exclusive forces quite misses the point. Education exists for the purpose of evangelism.

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## OUR MEDICAL WORK AND EVANGELISM

BY H. N. KINNEAR, M.D.,

Surgeon-in-Charge of Ponasang Hospital, Foochow, China.

In countries, like China, where there is no knowledge of rational medicine among the people, nothing is so successful in removing prejudice and winning a sympathetic hearing for the Gospel as is the medical work. The patients come from all grades of society, and often from great distances. The medical worker has no reason to travel in order to reach the people with his message—they come to him. They come for the treatment of all sorts of diseases and injuries. The child with neglected itch, the old man with his asthma, the woman with the felon, cases of dyspepsia, rheumatism, consumption, burns, bruises, cuts, contusions, bites, and eye troubles, all come expecting that the doctor will do all that he can for them, and are received kindly and relieved when possible. Some of the blind eyes are opened, dead bone is removed after giving years of suffering, offending teeth are extracted, long neglected ulcers, repulsive with dried discharge, are cleaned and treated, and leprous sores are bound up. In treating such cases the doctor often does for the patient what neither his nearest of kin nor the lowest menial will do willingly, if at all. What wonder, then, that his words are listened to with kindly interest by those to whom he ministers? And they hear him not once or twice, or at widely separated intervals, but every day as long as they remain in the hospital or return to the dispensary for treatment. No other preacher of the Word is sure of such an audience from

day to day, an audience of people with leisure to listen, an audience of those bound by the kindness they have received to listen with interest.

The routine of one of the hospitals in China may serve to show how intimately evangelistic work is connected with the medical service. The morning prayer service opens the day's work. All the patients are expected to attend, and all who can do so with or without prompting take turns in reading verses of the scripture lesson, thus centering their attention upon the explanation which follows. The explanatory talk is always earnestly evangelistic, urging the need of personal salvation. The service closes with a hymn, which is read and explained, and prayer. While the dressings are being renewed, and the medicines given out, the evangelist remains in the waiting-room, and talks with the patients who are waiting their turn. In the afternoon the time is given to the inpatients, who, being unable to return home, are often glad to vary the monotony of their days of idleness by learning to read the New Testament, and listening to the explanations of what is read. In the evening, when the day's work is done, the sound of a hymn draws together not only the patients, but mechanics, tradesmen, and passers-by from the street, who listen to the Gospel story willingly in the hospital, since it seems to belong to them in a sense that the church does not. Sunday, all of the patients who can do so walk a few rods to the church, and sometimes fill several seats during the regular church services.

Nothing has done so much to overcome the anti-foreign prejudice of the Chinese as has the medical work. A great change is perceptible in those who hear the preaching in the hospital. Formerly there were many who were ready to controvert the statements of the speaker, now it is done very rarely. Hundreds and thousands who do not accept Christianity testify that it is "good" and contrast it intelligently with the religions of China and with Roman Catholicism. From this it will be apparent it must be impossible to measure the results of the work. The greatest and best things cannot be measured in figures. Each year sees some of the patients

received into the church directly from the hospital. A much larger number unite with the churches near their homes. Many applicants for admission to the churches in the country say that they first heard the Gospel in the hospitals. The touring missionary is sure of a welcome and respectful hearing from people who have been hospital patients, even if they are not professing Christians.

If the immediate results are so difficult to estimate, what shall we say of the more remote ones? How much of the seed is germinating all the time in hidden corners?

An exceptionally timid, quiet leper boy who was a patient several years, accepted Christ, and united with the church before he returned to his home. He is now the most positive Christian force in his community.

A patient from the southern part of the province, several days journey away, returned to his home without giving any evidence of having accepted Christianity. Years later a missionary from another city found a group of people whom this man had instructed from the Testament and hymn-book which he had taken home from the hospital, and who were ready to be formed into a church.

Twenty-five years ago a wealthy farmer was a patient at the hospital. His heart proved good soil for the seed, and he returned home rejoicing in healing of both body and soul. He was faithful in exhorting his relatives and neighbors, having to endure all kinds of persecution in return. Persecution culminated in the destruction of his crops and burning of his house, so that he became a poor man. A nephew was among those who persecuted him and spoke against his new religion. Finally, however, he was won by the uncle's faithfulness and earnestness, gave himself to Christ, and became a successful teacher of others. His personal qualities and success were soon noted by the missionary in charge and he was given a theological training. As he grew in knowledge he grew in grace, and during the past winter this young man has been used of God, as no one else has been used to convince the Chinese of sin and to bring about their salvation. This unprecedented revival has marked a new stage in

the spiritual enlightenment of this part of China, and the conversion of the man chiefly used in bringing it about was due to the faithfulness and earnestness of the uncle who was converted while in the hospital years before.

The medical work merits your cordial support and your prayers because of its success as an evangelizing agency, because it broadcasts the seed as no other form of work can do so successfully.

## A NATIVE EVANGELIST

The American Board has four thousand native Christian workers under the charge of the missionaries. It is upon them that we depend largely for the evangelization of the people. They have the language, the means of approach, and the sympathy of nationality to help them in their work. They are for the most part graduates of our Bible and Training Schools, so that they are well equipped for the service. Moreover, they have the disposition to carry the Good News to their friends and neighbors. Not all of them are evangelists in the strict sense of the word, but many are, and we are glad to give below the account of one of our native evangelists in China, Mr. Diong, as described in the Foochow Messenger. This is the man referred to by Dr. Kinnear in the foregoing article.

Mr. Dion had been converted nearly twenty years before through the influence of his uncle, who had first heard the Gospel in our Ponasang Hospital. After many vicissitudes of temptation and spiritual coldness he had come to a profound conviction of sin, and had given himself to most earnest prayer and persistent study of God's Word.

These causes produce the same effects in China as in America, and he had become a Spirit-filled man, mighty in the Word of God and in prayer. His influence over the boys in the school, as in many other places where he has held meetings, was most profound, and it was not a mere temporary influence, for the steady determination of many of the students not to let the revival spirit die out is manifesting itself continuously since the close of the short

period Mr. Diong could be with us. We cannot but rejoice with especial joy that not only did God's Spirit work mightily among us but that the long-cherished hopes of all had been realized, in that he is using a Chinese evangelist to accomplish his wonderful work.

Dr. Arthur Smith of our North China Mission who was a visitor at the time and assisted in some of the meetings, regarded as one of the most memorable things he had seen in Foochow this proof that God could use a Chinese Christian as completely and powerfully as he has used a Finney and a Moody in America. The meetings of the revival were carefully planned, and besides special meetings for different classes of the students and for the teachers, there was in the series of regular meetings a systematic development of the truth presented, leading on from the awful guilt and punishment of sin to the terrible suffering and wonderful love of Christ for us. The leadership of the meetings was not in any sense in the hands of the missionaries. The Chinese teachers and the preachers in the city churches, especially the pastor of Peace Street Church, labored faithfully and earnestly, but the whole progress of the meetings was distinctly under the guidance of the Holy Spirit.

The first meeting was a story of Mr. Diong's conversion, told very simply and earnestly on Saturday evening; the next day there were three meetings, and meetings in the day and evening on Monday and Tuesday, closing with a final service Wednesday morning. By Tuesday night seventy-two of the students had handed in their names as desiring to be Christians, and on that evening many of them stood up for the first time and openly professed Christ before men. When we hear of students whose parents threaten to disinherit them if they join the church, as in the case of one at least of those who stood up at that time, we realize the mighty power of God which is using this Chinese evangelist to bring his own people to Christ.

Over forty of the number who sent in their names applied for admission to the church at the communion and part of the number were received, but as it is necessary to be extremely careful about preparing candidates for church membership in China, the remainder are being

watched over and taught in special student group prayer-meetings, by the personal work of the earnest Christians in the upper classes, and the teachers, till they are fully prepared to enter the church. The wave of revival spirit which is sweeping over all our churches in Foochow is manifesting its unabated power in the daily life of the college, and its influence is sure to be deep and lasting.

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## THE PLACE OF THE BIBLE IN MISSIONARY WORK.

BY REV. JAMES H. ROSS

The Bible is the basis of all missionary work. It penetrates the movement from its beginning to its conclusion. This is inevitable. The absence of it is a missionary impossibility. The minister or ambassador to foreign fields on Christian errands proceeds upon the creed formulated in Keble's famous lines:

"There is a Book, who runs may read,  
Which heavenly truth imparts,  
And all the lore its scholars need  
Pure eyes and Christian hearts."

The Bible, without note or comment, is known to have transformed repeatedly the lives of individuals and the character of communities. The Colporter, however, is not merely an itinerant, a distributor, a salesman, but an interpreter. Both the Bible and the Tract Societies utilize him for the circulation of the Bible, for interpretation of its essentials, and for the dissemination and explanation of Christian literature. The missionary organizes native Bible readers and especially a host of Bible women. A majority are volunteers but many of them are paid agents on small Oriental salaries. The women can go into homes and circles from which men are excluded and they do an enlightening, social, and religious work for the benefit of their own sex. It is as varied as the needs of pagan women, subject to the caste system, to early marriages, to social degradation and to dishonored widowhood. In 1901, when Hindus were dying of plague in Bombay at the rate of four hundred per day, the Bible women visited

the segregation camps as if there were no pestilence. They enter the women's wards of the hospitals and conduct services for the patients, in such countries as Turkey, China, Japan, Persia, Egypt, and Korea, and such cities as Foochow, Shanghai, Canton, and Yokohama. When Miss Ellen M. Stone of Salonica, Macedonia was taken captive by Turkish brigands it was highly significant that she was then the leader of nine Bulgarian Bible Women; she was on a missionary journey and engaging native women in the same service as herself.

The total issues of the American Bible Society amount to nearly 80,000,000 copies. The number of effective versions of the Bible exceeds four hundred. What does this imply as to the labors of American missionaries? That they are highly educated men, thorough and accurate, general scholars, familiar with the original tongues of the Bible, and with the classical languages, able to master some of the most difficult languages of antiquity and of the modern world, such as Sanskrit, the Arabic, the modern Syriac, the Chaldean, the Persian, the Turkish, the Chinese, the Japanese, the Armenian. They reduce languages to writing and furnish grammars and dictionaries. They coin words where none exist for God and the common terms of Christianity. Hiram Bingham, Jr., of the American Board coined four hundred such terms. They acquire a wide acquaintance with the literature (if it has any) of the language into which they translate the Bible, its classics, its poetry, and with the colloquialisms of the common people. They manifest an infinite persistence and patience. Philology, especially comparative philology, is a pronounced missionary science. Missionaries are at work in over three hundred languages in West Africa alone, because of the vast number of languages spoken. The missionaries have reduced over 100 spoken languages to writing. They have prepared the needful grammars and lexicons out of which literatures have been evolved. They could not have done their work in any other way. Obviously they must be versatile linguists. Many missionaries are masters of a plurality of languages.

These are the types of men who translate the Bible and a smaller type could not be equal to

the task. When their translations are published, the missionaries and the colporters, supplemented by a host of volunteers, circulate them. So thoroughly is the work done, that there are few lands in which even the small towns and villages are not within the range of some colporter. The latest translation has been made by the Rev. F. M. Price, of the American Board into Chomoro, the language of Guam, within six years after its cession to the United States by Spain. The Spanish Catholics had been in possession of this island for 150 years, and in all that time the priests had not given the Bible to the people. The only book translated into the vernacular was a volume of instructions relating to the mass and sundry church observances. It is significant that within five years after our missionary reached Guam, he had prepared the first grammar and lexicon of the language and had completed a considerable portion of the Bible.

Mr. Delaporte of the American Board Micronesian Mission, is now engaged upon the translation of the Bible into the language of the Pleasant Island people.

In the library of the American Board at the Congregational House, Boston, the visitor can see 100 different Bibles or portions of Bibles translated into foreign languages by the missionaries of this organization. Among them are four Bibles in as many tongues translated by Rev. Elias Riggs, D.D. of Turkey. This remarkably talented missionary and scholar had the satisfaction of giving to four nations the Word of God in their own tongues, viz., Turkish, Armenian, Bulgarian, and modern Greek. A grander work for humanity can scarcely be conceived. Is such work worth while or not?

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## THE GOSPEL FOR CHINA

[Extract from an address of Rev. W. S. Ament, D.D., of China, at the Toronto Convention of Student Volunteers.]

Come with me to Peking and I will show you a sight which cannot be seen elsewhere in the world. It is not a very wonderful sight viewed

simply as a material object, but it is a moving sight viewed as a spiritual revelation of the condition of the people. It is an old cart drawn by a single ox, the only ox in the city of Peking. And what is the object of this old cart which traverses the streets and lanes of the great city every morning, so early in the morning that many foreigners have said there was no such cart in Peking? I saw it last spring and was almost shocked when I saw it, because I thought this Boxer explosion had blown it away and all it represented. But there it was, wandering along the streets of Peking. I looked in and saw its load. There were perhaps twenty-five little bundles in the cart. What does it mean? When a heathen mother sees the little infant which has come into her home, does she dare pour out upon it the wealth of a mother's affection? By no means; that infant may be a demon in human form, and not until that child has weathered the perils of infancy does she dare give it the wealth of her maternal affection. If the child yields to some illness, she says: "My suspicions are correct; I see it is a demon." She tears off its clothing and puts it on the cold ground so that if it dies, the spirit will go down into the ground rather than into the house to disturb the people. And when it draws the last breath the fire-crackers go off to dissipate the spirit. It is no indication of hilarity when the fire-crackers are heard in Peking at midnight.

Shall the infant be buried? Does any one go over to the coffin-shop to buy a little casket for the infant? No, there are few infant coffins in the shops of Peking, and in the myriad cemeteries of China few graves of infants can be found. They take a bit of matting and a piece of cord, wrap and tie the child up and put it out of the gateway and let the dogs drag it around for two or three hours, and then will be heard the rumbling of the old baby-cart as it goes around from place to place and picks up these bundles. I mounted my pony once and followed the cart out through the south gate, and there stood the same old tower which had been there for hundreds of years, the same square hole, and the children were taken out of the cart and thrown in. And then the old carter got two armsful of fuel and built a fire underneath and burned them.

I suppose that North China especially is the saddest spot on the face of the globe. There are more weeping eyes, more sorrowing hearts, more people bowed down, more empty homes or desolate homes perhaps in my city of Peking than in any other city of the same size in any portion of the world. And China appeals to us by virtue of her very sorrow.

Is it not a mighty appeal that comes to us, "Give the Chinese the Gospel?" Is it not most important that China should come on the stage of history with her heart, as well as her head, right? She will have material education, she will have new ideas, machinery, railways, etc., but far more than these, does she need to come into contact with that divine personality of Jesus Christ who alone can bring out the essentially noble qualities of Chinese nature and help us to help them to fulfil the great prophecy of Isaiah, "These from the land of Sinim."

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